TO

His most excellent MAJESTY

GEORGE II.

By the Grace of GOD

King of *Great Britain*, *France* and *Ireland*, &c.

THIS Mystery of the *Conversion*, &c. Ways unveiled, in an *Acknowledgment of publick Sins*, and *Engagement to enjoyned Duties*, and in the Letter annexed, is with all Humility, and profound Respect, dedicated by

Your Majesty's most faithful,

most loyal, and most obedient

Subject and Servant,

ALEX. WALKER.

The PREFACE.

I Had formerly published the Letter discovering the Vanity of the Communion Way, for Reasons mentioned in the short Preface thereto prefixed, but found it was slighted and neglected by the most Part, either through Prejudice, Judging before Perusal, that it was designed to throw Dust on our Reformers and Reformation, or not sufficiently understanding the Import of it, when perused, through their Unacquaintedness with this Affair Testimony, the Vanity whereof, and the Unsolidity of the principal Arguments adduced for supporting it, the Author of this Letter mainly aims to discover: Therefore I have now found it necessary to publish this same Active Testimony, and to print it and the said Letter together, to the end the Reader may have a full View both of that Way, and also the Vanity and mysterious Iniquity of it, and may see, that the said Letter is not levelled against our Reformation and Reformers, nor against the Reformation Establishment, but against that Active Testimony, and the Contenders for the same. There are also several other Reasons that move me to publish the same, such as, 1. I observed, that tho' many of the Dissenters from the present national Church upon the Footing of our Covenants, formally and dutifully own and adhere to this Active Testimony, yet the only Reason they can, in a Consistency with their Principles, or do advance against it, is, Because they want Power and Ability to carry it on, so that

we may expect, when ever they shall judge themselves in a Capacity to prosecute the same, they will all heartily go in to it. 2. I observed, that if ever this Way should prevail, and the Contenders for it get Power into their Hands, the very same Tyranny for Substance, would be introduced into those Lands, that was an essential Ingredient in Popery, through that Church's claiming to herself a publick Power of Judgment in Matters of Faith, Infallibility, and Supremacy, and worldly Monarchy; the Regulation of all religious Matters would depend upon the Multitude or prevailing Party, and an Antichristian Spirit of the most bloody Persecution, against all that could not in Conscience comply with the Vanity and Iniquity of this Way, would be again revived. 3. I observed, that Legalism was at the Root of this Contending for such national Covenanting as the Bond of Church Communion, and consequently Satan prevailed greatly thereby to get the Wound given to the Beast, healed again, and the Mystery of Iniquity for a working again in Opposition to the Gospel of Christ, and that Christian Liberty wherewith Christ has made his Church free indeed from the Law, not only as ceremonial, but as a legal Covenant. 4. I observed, that Judaism was at the Bottom of this same Way, and that it would lead Men unavoidably to the same national Church State with that of the Jews, alienating from their typical Ceremonies, and make them Enemies to the Cross of Christ, through their minding earthly Things, and aspiring after a temporal Kingdom of the Messiah and the Saints, and that if they had Power, they would never stop till they got the World divided after the same Manner that the Land of Canaan was divided amongst the twelve Tribes. 5. I observed, that a great many serious Christians, tho' they did not approve formally and directly

Firstly this active Testimony, but disowned the same, yet they were very zealous for the very same fundamental erroneous Principles whereon this active Testimony is built, and which would unavoidably lead them into the same, were it only clothed with Power, and carried on with Sanctity: and so I found they were zealous for the Law, yet not knowing what they said, nor whereof they affirmed: 6. I have observed, that whilst we only the active Testimony itself, in its formal Draft and Scheme, but also the very fundamental Principles whereon it is built, be utterly exploded out of the Minds and Judgments of People by a Discovery of their Vanity, and Insufficiency with the charitable Spirit of the New Testament, it is both very possible and probable, that this active Testimony may once more prevail in Opposition to Toleration, and our Land be made a Field of Blood by a civil War, under Pretence of Religion. 7. I have further observed, to the Confirmation of the last Observation, that all the Divisions among professed Christians contending for national Covenants, as the Book of Church Communion (whereby the Glory of Christ is so much obscured, and the Edification of the Church impeded) are entirely owing to their adhering with one Consent, to the fundamental erroneous Principles of the active Testimony, but building upon them variously, various Schemes of the Terms of Church Communion, according to their various Notions of Circumstances, and various Interests, so that the active Testimony seems to be the Centre of Union, from which while they move variously, their Divisions will be endless; but when they come to build regularly upon their fundamental Principles, laying aside Respect to their other Notions and Interests that are some Way cross to these Principles, they will all harmoniously unite

on the Ruling of the other Tyranny, which would then appear if the Power of an opposite Power, which they are not able to encounter, were remov'd. Lastly I have observed, that the only Way of settling Christian Communion upon a Gospel Foundation, as to Faith, is to bring all People from their fundamental erroneous Principles of the divine Right of Diocesan or Presbyterial Church-Communion from all Concern in their Interests, and to reduce all Things that concern the Church, her State and Rule, to the pure Patterns of the primitive Churches, as settled by the Apostles, and recorded in their Writings.

These Observations have amounted to perfuade me, that 'tis both expedient and necessary to give the World the fullest View I possibly can, of this Idol Toleration, its ridiculous Vanity, inglorious Infancy, and Unlikelihood of its fundamental erroneous Principles, since I have had an experimental View of their Things beyond many others, to the End that this Subject may be handled by some able Pen, to better Purpose, and more worthy Hand than my Capacity, Leisure, or Interest of Circumstances will allow, for the Good of the Christian Church, the Honour of civil Government, and the Peace of this Land, and that Christians may be disposed in their Minds and Judgments, from the Word and Conscience, the unfruitful Vanity and Abomination Iniquity of former Churches, founded upon the civil Constitutions and legal Bonds of Communion, claiming an earthly Inheritance of Kirks and Church, as their Property jure divino, supported by worldly Power and Civil Authority in their Erection and Government, pretending a Right to an earthly Kingdom, and taking upon them the Administration of the World and the Consequences thereof, under the pretended Warrant of a Divine Call and Promise, pretending and arrogating to them-

...stifies the Title, Privileges, Power and Rights ...ns to God, of the Gospel Church, by another Form ...ment than a Common of Grace, and by other ...Rule of Government than that of Christ his Son, ...on, and that being thus distinguished, they ...forth only regard natural Conscience as a ...the Civil Government, and depend for the ...manner of Worship and Order in the Church ...world, and so be a Harmony for Matters of ...Gospel, and so far as they keep themselves ...the Bounds, are profitable to keep their ...Conformity to Matters of Gospel Faith and ...Rule of Church Government, by Civil Authority ...Laws and Penalties, and may consequently ...Communion of Saints upon a true Gospel ...even that of a visible Profession of the ...Christ, Subjection to his Government as ...only Head of his Church, and to ...Practice of his Rule in Church Communion.

Thus the Reader may be the better ...forming the following Answer of Conformity ...and to prevent Mistakes, I shall here ...ration from the Conformists, and then ...

1. The fundamental Principles of the ...plainly above mentioned, are their Assertions, ...2. The Example of the outward Church ...of Israel, confirmed by this, That the Light of ...manifests that Conformity in outward Things ...those that oppose this Argument, do ...than the Church of Israel was as ...and under the Law, and that Conformity ...known by the Light of Nature, it is ...Now if outward Church is only an ...under Christ, and the Conformity that is for ...ty ought to correspond. 3. The Example of ...Kingdom, and of his Servants every where, ...dah; while they that oppose this Argument do ...con-

conſider what Chriſt alone and ultimately is; Suc-
ceſſor to the Kings that ſat upon David's Throne
in regard of the Church, and what the Nature of
the Kingdom is quite changed from being worldly
and typical to heavenly and ſpiritual. 3. The
Prophecies foretelling the unchurching of the
Jewiſh Nation, and ingrafting of the Gentiles in
their Room; while they do not conſider, that not
only were the Jews to be rejected from being God's
Church, but the very Nature of their Church State
was to be changed and aboliſhed, and by the Go-
ſpel God was not more to make any particular earth-
ly Nation a Church to himſelf by their Covenant,
but was to call out the firſt-born out of every Na-
tion and Family of the Earth, into the heavenly
Nation and Kingdom, and to take them into a
Relation to himſelf by a Covenant of Grace, not of
our making, but his making; and ſo we find the
Apoſtles applying thoſe Prophecies as accompliſhed
in their Day, while there was no national Church,
nor Church-national Covenant, nor earthly Power
required for the Church. 4. The Prophecies of
Daniel, and of the Apocalypſe, concerning the Ruin
of Antichriſt, the Church's Purity coming out of
Babylon, and the Kingdoms of this World becoming
the Lord's; while they do not duly conſider theſe
great Prophecies account aphoriſtically and figura-
tively expreſſed in Alluſion to the carnal, earthly,
worldly, and typical Nature of the Church of Iſ-
rael, and Kingdom of David, and muſt be under-
ſtood in a Senſe ſuitable to the ſpiritual, heavenly,
diſtinct, and evangelick Nature of the Church and
Kingdom of the New Teſtament, and in a Conſiſt-
ency with the Spirit of the New Teſtament and
Chriſtian Charity. 5. The Nature, Uſe, End, In-
ſtitution, and Confirmation of Civil Government for
Adminiſtration of Juſtice, and Terror of evil Do-
ers,

ers, and Encouragements of the Good, as known by the Light and Law of Nature, whilst they do not consider that the Kingdom of this World, and the Kingdom of Christ being altogether distinct, however the Light of Nature be the Rule of Civil Government, yet the Word of God only is Rule to the Church both of Faith and Manners. And however the Civil Magistrate be publick Judge of Morality, according to outward Appearance, yet is there no Judge on Earth but a publick Power in regard of Divine Revelation, and the Consciences of Men, has every Man in regard of this, is left to his own private Judgment of Discretion, in Subjection to the Authority of Christ in his Word.

2. The main Confideration that determines sober thinking Christians, to follow a Way very different from that of the elder Testament, even the Way of suffering and patient suffering through Faith, in hope and peaceable Subjection to the Powers of the Earth, is the Publication and Opposition they observe made by the divine Word, very plainly between the Old Testament Church, as constituted by Moses, and the New Testament Church, as constituted by Jesus Christ and his Apostles; and this Distinction and Opposition suitable to the double Nature of the Promise made to Abraham, that he should be Heir of the World, and of the Promise of an everlasting Kingdom made to David and his Seed, confists in the Particulars following, viz. 1. The Old Testament Church was constituted and constituted in regard of Members by carnal Generation, the New Testament Church on the contrary, by spiritual Regeneration. 2. The Old Testament Church had a visible Bond of their Communion with one another, and a Partition Wall distinguishing them from all other Nations, to wit, their outward Legal Covenant. The New Testament Church in the

com-

contrary has an invisible Head of Communion, viz. Jesus Christ dwelling in her Members by Faith, & governed by their visible Profession of Faith in him, and Subjection and Obedience to him, and their walking together in Love and Peace, in the Observance of his Rule. 3. The Old Testament Church had an earthly Inheritance, the New Testament Church, on the contrary, has here before us no abiding City, nor earthly Land Mansion, but Heavenly Love on Earth, looking out for the Inheritance. 4. The Old Testament Church had earthly Power, and a worldly Kingdom, but not earthly Riches. On the contrary, the New Testament Church has none of these, not being of this worldly Nation, but called out of the World, and to the heavenly Nation and Kingdom of the Lord Jesus of Christ, the Power of which is spiritual, and Heavenly. 5. The Old Testament Church had a Relation to God, as the God of their Nation, their temporal Salvation, and Deliverance from their outward Enemies, and Safety in their outward Land Canaan, which they were shortly to go in, and for the Breach of which they were carried thence out. On the contrary, the New Testament Church has Relation to God, as the God of Heaven, Eternal and everlasting Salvation, and Deliverance from the Power of his Enemies for ever, whereof Jesus Christ the enfranchised High Priest, is Author, and by which the New Testament Church enjoys full Pardon of Sins, has the Knowledge of God and his Laws written on the Heart instead of Tables of Stone. 6. In the last Place, from all these Particulars the Old Testament Church was to pass away, but now the New Testament Church, which is the Truth and Substance, being come, all those Types are done away, as well as the other Ceremonies.

5. Our-

[illegible] Covenant the very first Article of the [illegible]
[illegible] of Mercy, and the whole Superstructure
[illegible] of the Mosaic Oeconomy, wanting Life
[illegible] ever, and for this Reason this our Confideration is
[illegible] many Volumes to Infinity, viz. If there were
[illegible] Mercy held out in the Old Testament, the Ceremonial
[illegible] Worship, Sacrifices and Ordinances were not to be
[illegible] but the shadow of Christian Church, which
[illegible] Christ, who abrogated the Rites of
[illegible] Worship, with the whole Ceremonial Law,
[illegible] himself a Sacrifice for the Redemption of the
[illegible] Abrogation from, and Opposition unto
[illegible] Covenant of Life either, but both that
[illegible] only for a temporary Office, to shadow
[illegible] and typify Christ, his Sacrifice,
[illegible] all the Spiritual Christian Worship.

4. The following Letter, and what is contained in it, does not at all throw Dust on the Reformation, or the Reformers and the Martyrs, but on the contrary, I value the Author, and all of his Way of Thinking, but as high Efteem for both, only they must be candid, if they fairly judge that the Reformation was not perfect like the Work of God, to which nothing can be added, nor taken from, nor were the Reformers and Martyrs perfect in all their Parts, being Men in the Flesh, not immediately inspired, and having come newly out of a corrupt Church.

5. The Opposition mentioned Heb. viii. between the old Covenant and the new, does not consist in this respect, that the ceremonial Law was in Force under the Old, and is abrogated under the New Testament, nor in this, that the old was a Covenant of Works for eternal Life, under which all Mankind are naturally, and the other the Covenant of Promise for eternal Life; but the Opposition consists in this, that the old Covenant was a legal Covenant for the

the plentiful Pollution of the Land of Canaan, before the Curse was actually done away by Christ, and everlasting Righteousness really brought in by him; and the new Covenant is a Covenant of Grace for eternal Salvation, wherein is really to be found complete Justification in Christ, (in whom, as set forth in the Promise, Believers of old were justified) the Knowledge of God as a God in Christ, and the Law written in the Hearts of the covenanted with Faith that works by Love, even after there is an End made of Sin in the New Testament Church, all Curse is done away in Christ, and all the Promises of God are fully rounded in him Yea and Amen in him. May the Lord God graciously help the Preacher of this, in the Confession of all antichristian Errors, Rev. xviii. 19, 17. 2 Tim. iii. 8. Amen.

The

THE
Active Testimony
OF THE
CHURCH
According to the
Cameronian, &c. Way,

Acknowledgment of publick Sins of Church and State, in declining from the Solemn League and Covenant of the three Kingdoms of Scotland, England, and Ireland.

1. WE acknowledge the Sin of inserting and ratifying that Clause in the 4 Sess. 2 Chap. of the Westminster Confession of Faith, viz. Infidelity or Difference in Religion doth not make void the Magistrate's just and legal Authority, nor free the People from their due Obedience to him, whereby it is granted, without Warrant from the Word of God, that just and lawful Authority may be in one, and Obedience for Conscience's sake may be due to him as a civil Magistrate, tho' he be incapable of that Office, tho' he neither be qualified, nor do govern accor-

according to the Word of God, to the Punishment of evil Doers, and the Praise of them that do well, tho' he be an Infidel, or Person of a false Religion, void of the Fear of God, and a Slave to the Devil and his own Lusts, which Concession is contrary to many express Texts of Scripture, viz. *Exod.* xviii. 21, 24. *Deut.* i. 13—18. & xvi. 18—20. & xvii. 14—20. 2 *Sam.* xxiii. 3, 4. *Pſal.* xciv. 20, 21. *Iſa.* viii. 4. *Dan.* ii. 44. *Rom.* xiii. 1—7. 1 *Cor.* vi. 1—7. 1 *Peter* ii. 13, 14. *Rev.* xi. 15. & xiv. 9—13. and alſo to the whole preceding Part of the ſaid 23d Chapter of the Confeſſion, where the Office of the civil Magiſtrate is deſcribed after ſuch a Manner as is altogether inconſiſtent with Infidelity, or the Profeſſion of a falſe Religion; and finally, it is contrary to the Corporation Oath, to the ſolemn national Covenants, and to ſeveral Acts of Parliament to ſecure the ſecuring of Religion, and purging the Arts and Places of Power and Truſt, whereby it is required, that Perſons to be employed in public Places, appear to have ſuch Qualifications as may reaſonably without Grace, and the Profeſſion of the true Religion.

II. The Sin of inſiſting and ratifying that Clauſe, Sect. 4. *Chap.* 19. of the ſaid Confeſſion, viz. *That the Judicial Laws given to Iſrael as a Body politick expired together with the State of that People, not obliging any other now, further than the general Equity thereof may require.* This Clauſe is altogether unwarrantable and groundleſs, ſince no Law given by God to Mankind, can ever ceaſe to be in Force, and of an indiſpenſable Obligation, by virtue of the Authority of its firſt Promulgation, unleſs expreſly repealed by the Lawgiver, and that the ceremonial Law being fulfilled in the Death of Chriſt, be repealed in the New Teſtament, and the whole Law, as a Covenant of Works, be made void in

in order to Justification and the Assurance of Life; yet there is not in all the New Testament the least Mention of the repealing of the civil or judicial Law, as a Rule of civil Society, and Administration of Justice, more than there is of repealing the Decalogue. And moreover, the civil and judicial Law (excepting what is ceremonial or typical, what especially relates to the peculiar Circumstances of the People of *Israel*, and what concerns Things in themselves unlawful, but permitted them because of the Hardness of their Hearts) is truly and really of a moral Nature as well as the rest of the Law and the Prophets, and for ever binding all Men and Nations, as well Believers as others, to the Obedience thereof, and that not only in regard of the Matter contained in it, but also in respect of the Authority of God the Creator who gave it, which Authority of the Law, even in regard of its Matter, Promulgation, Christ and his Apostles in the Gospel do not any way abrogate or diminish, but much strengthen, *Mat.* v. 17—20. *Think not that I am come to destroy, &c. Matth.* vii. 12. and xxiii. 1, 2, 3. *Luke* x. 26, 28. *Rom.* xiii. 8. *Eph.* iii. 6. and vi. 2. *Jam.* ii. 8—12. 1 *John* ii. 7. It will be our Wisdom not to part with the civil and judicial Law given by God, to the *Israelites* his only Church at that Time, by the Mediation of *Moses*, for the Regulation of their civil Society, and Administration of Justice, either as to its Matter or Authority, until our new Divines can furnish us with another System of civil and judicial Law as complete as that, and as excellently compiled and ordered by the Wisdom of God, and more authentick than that is.

III. The Sin of not prosecuting and punishing according to Justice and the Law of God. *Thirdly*, for the Opposition to a covenanted Reformation, and

for his Tyranny complexed by repeated Acts of Bloodshed and Treachery.

IV. The Sin of proclaiming and receiving *Charles* II. without Bonds, combined with his Father in the same sinful Cause and Interest, both as to Principle and Practice.

V. The Sin of entring into publick Resolutions, admitting the Malignants into Places of Power and Trust, contrary to the Word of God and express Terms of our Covenants, which produced most fatal Effects, still lying heavy upon us even at this Day, the same sinful Posture being continued.

VI. The Sin of not erecting a Magistracy conform to the Word of God, and Scope of the Solemn League and Covenant, but basely submitting to the Usurpation of *Oliver Cromwel*, whose Administration and Proceedings was an uninterrupted Course of Tyranny and Perjury, while he maintained the Sectaries, thereby violating the main End of the Covenant.

VII. The Sin of persecuting and excommunicating that eminently pious and godly Man Colonel *Strachan*, for his Duty in rejecting *Charles* II. and his Interest.

VIII. The Sin of receiving a Second Time in the Year 1660. *Charles* II. and therefore in the Year 1662. and downwards, still adhering to him while breaking down and overturning the whole Work of Reformation, by the Act rescissory, made by virtue of the blasphemously usurped Supremacy, accompanied with treacherous and enslaving Indulgences designed for breaking and dividing the Lord's People, and enacted by his avowed horrid Acts of Blood and Tyranny.

IX. The Sin of complying with this Supremacy continued and enlarged, deceitful Tolerations granted, and all the other wicked Laws, Oaths and Acts, made,

made, imposed and enacted contrary to all
divine and human, during the Tyranny of
bloody, idolatrous, infatuated *Papist* K. *James* of

X. The Sin of receiving and owning at the
lution and since, Persons to be supreme and
or Rulers and Magistrates, Judges and C
lers, and into other Places of publick Power
Trust, without Regard to scriptural and covenant
Qualifications, while there is all along exercised A
rejected Power over the Church, as is evident from
the Establishment of this Mock *Presbyterian* Go-
vernment upon the People's Inclination, whereby it
is denied to be of divine Right, tho' indeed it be
only for the Conveniency of the Civil Government,
and so has the Supremacy for its true Foundation;
therefore on this and the like Grounds, we declare
it a Sin to own, maintain or defend the present U-
surpers, Supreme or Subordinate, in Church or State,
which at this Day are both intirely compofed of
Malignants and Sectaries.

XI. The Sin of the dissenting Party in relinquish-
ing this active Testimony expressly contained in the
solemn League and Covenant, and all former Cove-
nants, and further professed by those eminent Mar-
tyrs Mrs. *Hackston*, *Shaw*, *Hall*, *Cameron*, *Carfrae*,
&c. according to the Tenor of *Rutherglen*, *Sanq-
quhair* and *Lesmr* Declarations, and *Queensferry*
Paper in the Years 1680 and 1682. while they en-
deavoured to form a civil State, and as the first step
erected those, did invest themselves (in a Convent-
on) with authoritative Power, by Virtue whereof
they deposed the then Tyrant, and declared a War
against him and all his Associates in Principle and
Practice, &c. But this active Testimony the dis-
senting Party has renounced, not only materially, but
even formally: See *Informatory Vindication*, Head
2. And has overturned the very Principles of a cove-

pated Reformation by their negative positive Testimony, in such a Manner, that according to their Way, all Prospect of national Reformation, or bringing down the Kingdom of *Antichrist* in Time coming, is entirely cut off, except it be brought about by the present or future pretended *Primates regni*, or whole compleat Body politick, or at least the major Part of the People at once voluntarily concurring. Now granting that the Design of the Covenants, national and solemn League, was that all the Members of the Common-wealth should conjunctly and severally endeavour Reformation, moving every one in their proper Places and Callings, which if they had continued faithfully to do, none could have without unjust Invasion, encroached upon the Place, Calling or Office of another; yet it is plain and evident, that the *primates* and others forfeiting their Right by Neglect of Duty, Defection, Perjury, &c. it is not only lawful for, but the indispensible Duty of the rest that would not be found alike guilty, the inferior Stations, to supply the Defect of such Persons, and to stand to the general Obligations which all and every one were conjunctly and severally bound to see performed, by substituting in their Places, Callings and Offices, (even as if they were dead and dead) Men of sound Principles and suitable Practices, to be Magistrates, and Rulers, and Representatives for the Land aforesaid, or for carrying on a covenanted Reformation.

XII. The Sin of Jobs and *Andrew Hartsay* their usurping the holy Office of the Ministry, under Pretence of an extraordinary or nitor Call, (while they also adhere to a negative Testimony) without so much as apparent Qualifications, or the Formality of a Call of an Eldership, tho' even that from Men of their own Principles were invalid: Therefore we declare them the Sin and Snare of the Day, with all others

others is granted that have done, do, or shall obey the said Order, Since the covenanted State and Church were dissolved, until the Consequence can be had of an Eldership consisting of a sufficient Number of able judicious Christians, faithfully adhering to our covenanted Reformation, and professing the Ends of our Covenant sincerely under a lawful Magistracy, which Eldership may fully try the Abilities of such as offer themselves Candidates, and proceed in the most regular Way practicable, in such a Case of Necessity, to Election and Ordination, which any Man can solidly infer[illegible] and prove his Call, Commission or Mission, to be extraordinary or immediate.

AN ENGAGEMENT TO COVENANTED DUTIES.

I. WE covenant with God and one another to own and avouch the only true and living God, Father, Son, and Holy Ghost, to be our God, and to close with his Way of Redemption by his Son Jesus Christ, and to rely upon his Righteousness, as the alone whereby a Man can be justified in the Sight of God.

II. To hold and esteem the Scriptures of the Old and New Testament, for a full and complete Rule of Faith and Manners.

III. To

III. To adhere to the *Westminster* Confession of Faith, (excepting the Defects mentioned in the Acknowledgment of Sins, *Art.* 1 and 2.) larger and shorter Catechisms, Sum of saving Knowledge, Directory for Worship, Acknowledgment of Sins with Engagement to Duties, *Anno* 1649. Propositions for Church Government, the Covenants, national and solemn League, as all agreeable to, and founded upon God's most holy Word.

IV. To adhere to the Civil and Judicial Law of God, given by the Mediation of *Moses*, to his only People *Israel*, for the Regulation of their Civil Society and Manifestation of Justice, in the Sense of the Second Article of the Acknowledgment of Sins, as the Basis of all other Laws to be made, declaring that no Laws or Regulations shall be in Force, that in the least interfere with, or invalidate the same, or any Part of it.

V. To adhere to Civil Governors, according to God's preceptive Will, viz. Judges, Counsellors and Officers, and to regard the foresaid Civil and Judicial Law anent their Qualifications and Admission.

VI. To appoint a great Council consisting of a competent Number of Elders or chief Judges, to hear all Appeals in Matters Civil or Criminal, and to put in Execution all Laws and Regulations agreed upon and publickly established.

VII. To erect and continue all other necessary Courts, as the same shall be found most conducible to the Glory of God and the common Good, in a general Convention of the States or Representatives of the Land.

VIII. To restore and constitute, with all possible Dispatch, a formal, national, *Presbyterian* Church enjoying her intrinsick Power, independent upon the Civil Power, with all her other just Rights and Privileges, and particularly her lawful Meetings in Sessions,

Sessions, Presbyteries, Synods and general Assemblies, agreeable to the Word of God, and to have our States obliged to ratify and confirm by their Civil Sanction, all her just Laws, Acts and Constitutions, and to secure her Bridge by punishing capitally (if Need be) obstinate Invaders and gross Offenders, and by punishing other Offenders in a just and suitable Proportion to their Demerit.

IX. To assert, restore, and maintain the absolute and free Independency and Sovereignty of our State against all Invaders and Oppressors, at home or abroad, and to bring to Trial and condign Punishment, all such as have eminently transgressed in this Kind already, or shall be convicted thereof in Time coming.

X. To rescind, abolish, and cancel all former Civil Acts of State whatever, that are not founded upon moral Equity or the divine Law, and particularly the accursed Union, and all such Laws and Acts so very prejudicial to true Religion, Liberty, and the Sovereignty of our Nation, but to renew, ratify and confirm all such Acts as shall be found consistent with our covenanted Engagements, and founded upon Equity, and conducive to the publick Good.

XI. For the Relief of the Poor, and the more comfortable Subsistence of the Commons, and the general Increase of the Substance of the whole Land, to prohibit the Importation of all foreign Manufactories, and other Commodities not truly conducive to the publick Good and national Interest, and never to impose, nor suffer to be imposed, under any Pretence whatever, any Tax, Burden, or Excise upon the Produce or Manufactures of our Land, neither upon their Consumption at Home, nor their Exportation Abroad.

XII. Not only to prosecute the Ends of our Covenants, national and solemn League, by endeavouring

ing the Advancement of the Kingdom of Christ throughout these Lands of *Scotland*, *England*, and *Ireland*, but as the Lord shall give Power and Success, to endeavour the Advancement of the same Kingdom of Christ in Opposition to Antichrist and all his Affociates whatever, to their utter Extirpation throughout other Lands, that the Lord may be one, and his Name one throughout the Earth.

FINIS.